

## THE CHURCH OF GOD EVANGEL

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Address all complaints concerning business to Business Manager, Cecil Bridges.

All materials intended for publication should be sent to Editor-in-Chief, J. D. Bright.

## DECLARATION OF FAITH

### WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism with the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

## SPECIAL NOTICE

If you are a musician or gospel singer, but are not using your talent for God's glory, would you like to pledge yourself to a new work for the Church and put your talent to work?

We are located in North Nashville and have one of the best buildings that could be secured for mission work. Since this work is new, we shall not be able, at the present, to pay anyone to play or sing; but if you want to work for God, and wish to come here to work and make your home here for some time, we can use you to help us get this work built up for the glory of God.

If you are interested, please write to Rev. Merle H. Greene, 6218 California Avenue, Nashville 9, Tennessee.

## NOTICE

To my friends: My new address is Clifford M. Jinkerson, Box 6, Rock Hill, S. C.

## REQUESTS FOR PRAYER

### PRAY FOR:

My son who was wounded in war, September 7.—Mrs. Euel Dollar, Praco, Ala.  
God to restore my blessings.—Miss Virgie Wilcox, Baltimore, Md.  
The healing of my body.—Mrs. R. L. Fouts, Talking Rock, Ga.  
Me to be healed of eczema and rheumatism.—A brother.  
My daughter-in-law to be healed.—Paul Reid.  
God to heal my baby.—Edgar Kitchen, Rutland, Ohio.  
God to heal my mother's body.—Maudy Norton, Rockmart, Ga.  
My husband to be saved; me to be saved.—Mrs. Herman Morrison, Rockton, Ill.

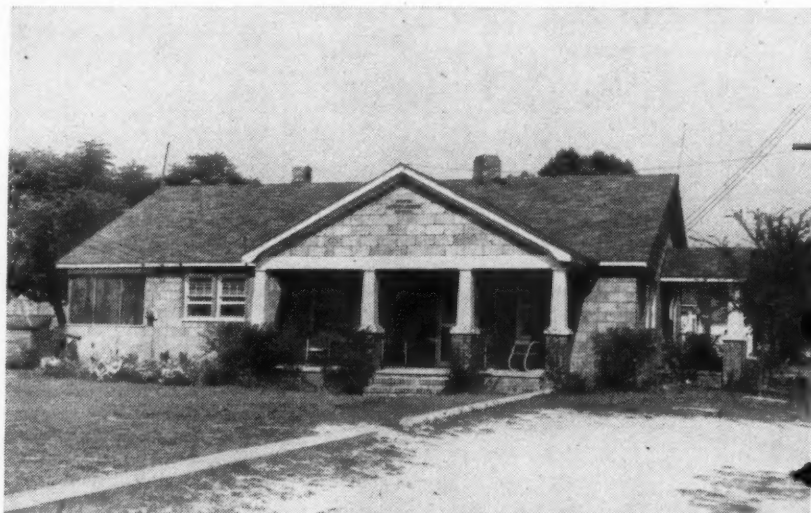
## COVER PICTURE

The Church of God at Fayetteville, N. C., was organized with eight members, March 6, 1939, by Rev. J. L. Underwood, district overseer, and Rev. H. B. Turlington, pastor. Brother Turlington was a member of the church at Hope Mills at the time, but he felt led of the Lord to begin a work in Fayetteville, and this he proceeded to do, though at a great sacrifice. Many times he had a congregation of only two or three in his services, but through his perseverance and life of prayer and faith in God, the work grew and prospered. The services were being held in an old building which was so dilapidated that during rainy weather the altar was usually surrounded by water. However, by much hard work and sacrifice we soon had a nice 40 x 60 foot cinder-block church under way, and on March 12, 1944, we moved into our new church.

Rev. Turlington remained as pastor until 1946, at which time Rev. D. H. Delk was sent to Fayetteville. Soon after Brother Delk's arrival, work was begun on a parsonage, and it was

not long until we had a nice six-room cinder-block building. The people in Fayetteville will long remember and appreciate the good work done by Brother Delk.

Then, in 1948, Rev. Floyd A. Boger came to Fayetteville as pastor. Since Brother Boger came, the parsonage has been completed, has been painted inside and out, and an electric hot-water heater has been installed. The church has been painted inside and out, the grounds have been landscaped and seeded, and beautiful curtains (the L. W. W. B. paid for the curtains) have been hung. The church and parsonage are now valued at around \$14,000, with an indebtedness of only slightly over \$3,000. Within the past two years great progress has been made. We now have a membership of seventy, and the church is paying the limit in tithes. The L. W. W. B. has also had a beautiful neon sign installed at the front of the church. We feel greatly blessed to have Brother Boger as our pastor, and are looking for even greater accomplishments in the future.—Fred T. Harrington, Clerk.



Fayetteville, N. C., Parsonage

THE CHURCH OF GOD EVANGEL



# ... Editorials ...

## A DELIGHTFUL VISIT WITH OUR ORPHANS

Saturday evening, October 14, Sister Bright and I had the privilege of visiting our Orphanage for the first time since it has moved to Sevierville. It was a delight on this trip, also, to have with us four of our former members of the Alabama City Church, Mr. and Mrs. M. C. Wright, and Mr. and Mrs. Dave Cornutt. We arrived in time to see the children receive their merit money for the week, which is a penny for every birthday they have had; that is, if they have had no demerits. If they have had demerits, there is, of course, a discount, and sometimes, not too often, they lose their allotment altogether. The combination commissary and pay office was set up in front of the administration building, and the superintendent, William F. Dych, his wife, and a few of the matrons and older children had charge. Each of the children received, first, a large sandwich and a cup of milk. This, of course, was on the Orphanage as a matter of part of their supper. At the same time they were given their merit money. After they had eaten their sandwiches they returned to buy with their merit money, at their own will and good pleasure, cold drinks of several varieties, candies, chewing gum, ice cream, and the general run of items found in a confectionary. Of course, my party and I joined in gladly, but it would have been impossible for us to get as much pleasure out of this week-end affair as the children did.

Our party was delightfully entertained by the superintendent in his manse, and on Sunday morning at ten-thirty we met with all the children, matrons, other employees, and teachers in the auditorium for services. The superintendent called off the regular Sunday School routine of the service, and we had a general service of singing,



ing, testifying and preaching, engaged in by our party; the Junior Harmonizers, as shown above, reading from left to right: Kenneth Hamilton, David Harkins, Jimmie Erby and Charles Erby, brothers; a solo by little Ernest Brown; the girls' trio, consisting of Peggy Hamilton and the Dych sisters; then a contest of singing "I Just Rose to Tell You," directed by little Teddie Hamilton, of Tennessee, and Sarah Dempsey, of Pennsylvania. The pianist was Ruth Simmons, one of our girls, of Erwin, Tenn. The service was not only in perfect keeping with a children's service,

but the fact that the children took active part made it all the more interesting.

At the close of the service we enjoyed another good meal with the children, and our hearts were thrilled to hear them quote scripture and give God thanks in concert. Our party took its departure with humble thanks rising in our hearts that the Church of God is demonstrating its love for worthy, yet hopeless and helpless, children, and preparing them to render to God and the world worth-while service as noble citizens.

## EDITORIALETTES

The worst horn that any person can toot is the horn "braggadocio."

Every leader or public official should have broad shoulders and a thick back so as to be able to carry the burdens placed upon him and to take the stabbings that he is apt to receive while carrying them.

Apparently, some people know better how to do some things than the person does who is doing them, yet they didn't do them better when they had the chance to.

Some people like the thought of a preacher being a living epistle, read and known of all men, if they can do the writing on their lives, as well as the punctuating.

The reason some people object so strenuously to government is simply because they cannot be the governors.

It should never be expected by anyone that the editor would run an article just to please him when it would displease hundreds of readers.

It takes a big man to take *unmanly* things from others.

There is no bigger grouch than the grouch who grouches for months without letting anyone know what he is grouching about.

If a man stands by his right, honest, sincere convictions, he can lie down to sleep with a peaceful, clear conscience.

A good way to keep from falling behind is to keep looking straight ahead.

Make-believers are the parents of unbelievers, and the family kills a church.

The way up to God's mercy seat is down at Jesus' feet.

There is a vast difference in one becoming broad-minded and in stretching his conscience.

When you reach the dead-end street, then turn around and go back, for that is the wrong place to stop.

It is dangerous for a man at the top of the ladder to forget from where he came.

The valley of humility is a mountain top to the child of God.

Our yesterdays are now today, and we shape our tomorrow today. Let us live every day for Christ.

The person who delights in kicking the other fellow in the pants must be satisfied in staying behind.

Upon observing the speech and conduct of some people, one is made to wonder if they had a strong thought if it wouldn't be as tragic as lightning to them.

While some speakers are warming up to their subject, it freezes on their hands.

It is possible for a man to be burning up with ambition and yet not impress others as being too *hot* himself to carry it out.—Lowell.

## WHAT ABOUT OUR ORPHANS?

In the light of the fact that on September 4 the Associated Press reported that Sevierville, Tenn., the home town of our Orphanage, has extended an invitation to the Reds (Communists) to take up residence there, the question is, What shall we do about leaving our children there? The answer is, "Nothing, except leave them there." This, I am sure, calls for an explanation. That explanation is given by the conditions that the God-fearing, God-loving people of Sevierville have given to their city ordinance on which Reds may take up residence in Sevierville. That condition is that a Red must post a one-million-dollar bond to keep the peace, if he becomes a resident in Sevierville. Therefore, it is not likely that the peace-loving citizens of Sevierville, Tenn., or our orphan children, will be disturbed by the Reds. Our children, about 200 boys and girls, are not only well fed, clothed, trained, satisfied, and comfortably housed under the shadow of the great Smoky Mountain National Park, but they are loved and appreciated by the citizens of Sevierville, and we appreciate their kind attitude toward our children.

# Foreign Missions

Every Creature  
All the World—



J. HERBERT WALKER, SR.  
Executive Missions Secretary

## SIXTY-FOUR WERE RESURRECTED

Because of lack of space in the MACE-DONIAN CALL, we have been unable to use this fine article until now, and even though it is a little late going to press, we know you will enjoy reading it, especially since it was sent in by the young man known to many here in the States, Wayne McAfee. Wayne has many friends back home who are praying for his success in the great work he has chosen, in Guatemala.

On Easter Sunday, very early in the morning, I was awakened by a gentle tap at my door. I quickly and quietly arose, as my heart and soul began to sing within me, "He arose! He arose! Hallelujah! Christ arose!" This was the day in which we would celebrate the triumph over death, hell and the grave that my Lord had made some 1,949 years ago. The Catholics' day was over. On Good Friday they had celebrated the death of the Lord and had had processions all day long, had worn their new clothes, and eaten their special bread and fish, honey and chocolate. They had drunk their special Easter wines (those of the richer class that could afford them) or their corn whisky. They had had their brawls, scraps, and knife killings in the narrow cobblestone streets of ancient Quiché, and Catholicism's "Good" Friday was over. Now, the joy in our hearts of the celebration of the resurrection of the Lord of Hosts was at hand.

I washed my face in cool water, combed my hair, and put on my tie, then slipped into the little chapel, which adjoins my room, to sing of the resurrection of our Lord, with the other early risers. After this lovely service we had breakfast and climbed into the new, black Chevrolet, traveling toward the Baths of Fray Bernardino.

Down into the valley and up on the mountain and around the curves we went, a trail of white dust following us as we sped on our way in the King's work. Then a steady climb for an hour and down a steep grade into Totonicapán. Instead of stopping at the lovely white Church of God that is on the main highway, we sped by, for the doors were shut. All the brothers and sisters had gone to the Baths of Fray Bernardino. We drove along the plain a bit faster now, our dust rising higher behind us, until we came

to a lovely spot of many pine trees. Below the highway in the valley were four pink buildings with red tile roofs. Beside each building was an open concrete tank. Some were filled with swimmers, but one was empty, its water undisturbed. When I got down into the valley, in which these tanks of water are situated, I looked on the mountains on three sides. Under the pines, on the rocks, standing, sitting, looking, and waiting were people: Indians in their colorful costumes differing in style according to the town from which they came, Ladinos in American style clothing, my brothers and sisters in the Lord, unbelievers, those who had come for many Easters and knew what would happen, and those who, like I, had never been there before and who looked with wide eyes to see what sort of rite the Evangelicals would have. Old and young, fat and skinny, tall and short, stood waiting and watching. There were at least 1,800 onlookers at the Baths of Fray Bernardino.

Why had I left Quiché to come to such a place? Why had the other chapels closed their services and come on Easter Sunday to the Baths of Fray Bernardino? Because we were going to celebrate Easter Sunday as the Bible teaches, and in the way it should be celebrated, by burying and seeing resurrected in the baptismal waters the new believers in the Lord Jesus Christ.

Matthew, in recording the events of the first Easter Sunday morning, in the 28th chapter of his Gospel, continues to record the words of Jesus to His disciples after that blessed event, among which were the words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He, thinking of the resurrection, thought also of baptism. Paul correlates the resurrection and baptism in Romans 6:4 and Colossians 2:12. So, naturally, our minds, as well as the minds of many of our believers and the rest of the people that were with us on that glorious day, were quite in harmony with the season.

Brother Pullin preached a wonderful sermon on baptism, pointing out to the unbelievers there that it was a commandment of the Lord to be

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for ensuing two years

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buried with Him and to be resurrected with Him as He had been resurrected on that first glorious Easter rising in newness of life, a new creature in Him (2 Cor. 5:17). Brother José María Enriquez, a pioneer worker with Brother Furman and Brother Pullin in Guatemala, reminisced the first baptismal services in that same spot on an Easter Sunday morning some twenty years ago, before the houses and the tanks had been built, when the water was barely two or three feet deep, and the river bed very stony. Then some songs were sung and four of our workers, of various churches in that vicinity, immersed in water twenty-five brethren from all walks of life, who had been purchased and redeemed through the blood of Jesus Christ of Calvary, and who were now new creatures in Him and my brethren and yours, as well as thirty-nine sisters, who had found this same Christ as their own personal Saviour and the comfort to their saddened and sin-filled hearts. Sixty-four were buried in water in the presence of 1,800 witnesses, but they as Christ, did not stay in the "tomb"; they rose again as witnesses to the many villages and towns near by that Jesus is the same yesterday, today, and even forevermore, and can and will save and change the vilest sinner into a child of God.

This was a sight that will ever linger in my memory and that is precious in our Lord's sight, too, for He has said: "He that believeth and is baptized shall be saved," Mark 16:16.

Pray earnestly and continuously for the work in Guatemala that before the next Easter, if the Lord has not come, many more will be ready to descend in the waters of Fray Bernardino to be resurrected with Him, as others commemorate His resurrection.

## LETTER OF APPRECIATION FROM BROTHER HANNA K. SULEIMAN AND FAMILY

We testify, for the glory of God, that it has been our greatest privilege and honor to be members of the Church of God since the year 1946. We are very grateful to these dear brothers, Revs. J. H. Ingram, J. S. Brinsfield, D. B. Hatfield, and J. H. Walker, also Sister Alda B. Harrison, for the kindness, help, and love they have imparted to us in the past and are showing at the present time. May the Lord bless them in return.

It was in April, 1945, that Brother J. H. Ingram visited us at our home in Jerusalem. He expressed his desire that we join and work for the Church of God. On his return to the States he informed the Mission Board.



The Suleiman Family

Brother Brinsfield, who was the Executive Secretary at that time, took up the matter, and correspondence was exchanged with regard to the establishment of a real work in Palestine for the Church of God. While I was working for the Government, at the same time doing mission work on my own, I turned my activities to the name of our church. When Brother D. B. Hatfield came to Jerusalem in May, 1947, he found a good group of believers, most of whom were baptized with the Holy Spirit. We had a large Sunday School, located in the New Jerusalem, and the opportunities for God's work were very wonderful. The Palestine troubles brought an end to our activities, and we had to leave Jerusalem and go to Bethlehem. This was in the year 1948. Brother Hatfield and his family, who were in Egypt, could not return to Palestine in view of the cholera and because of the Palestine troubles, and communications were denied us with the outside world.

We praise the Lord for helping us to start our work in Bethlehem, despite financial difficulties and fear among refugees, and when Brother Hatfield came he was interested in having us establish the work on solid basis. Our work has been enlarged so that the Lord enabled us to open mission work in Shepherd's Town, about a mile east of Bethlehem, and the work is progressing.

Dear ones, as the Lord planned for us to come to the States as immigrants, He has provided the necessary means for our journey. It was on September 2, 1950, that we left Bethlehem. We arrived in New York by ship September 26. As we stood on the port waiting upon God to send someone to meet us, behold there came our dear brothers and sister, Rev. David L. Smith and wife and Rev. Walter R. Pettitt, who stood waiting all that morning to meet us. Oh, how glad we were to meet them! They were very helpful to us and hospitable. May God bless them in return. It was not long after that when Brother Walker and his son came in, and what a glorious meeting we had. Later we had prayer together and then Brother Walker decided to take us back to Cleveland. We hardly believed it, that

any brother could do for us what Brother Walker did. He had to travel all the way from Cleveland to New York, driving his car a distance of 850 miles, simply to meet us, and then return the same day, with his son, without sufficient rest. Oh, what a sacrifice you made for us, Brother Walker. May God bless you in return. We reached Cleveland at 3 a. m. the second night.

When the news of our coming reached our dear people in the city, especially our beloved Brother Brinsfield, president of Lee College, the faculty, the students, and all their friends were glad and have warmly received us, and since our arrival we have been their guests. They have kindly admitted both of our children into school, and we are certainly enjoying our stay among them. We, therefore, in appreciation of your great love and help to us, do offer you our deepest thanks and hearty gratitude, and do ask the Lord to continue His blessings upon you.

### TAO CHANG FINDS A NEW HOME AFTER THE WAR

(The following story was written by Aunt Stella Rudy, missionary to China for several years. This is a good mission story to read to your Sunday School class or at Junior Y. P. E.)

From the time the airplanes began roaring overhead, things began to happen to Tao Chang, a ten-year-old boy in China. So many strange things occurred every day that often he felt quite confused. He hardly knew sometimes what it was all about. Soldiers rushing into the city of Cassia Tree Forest, fighting, looting of houses, kidnapping of people, and smoldering fires from bombs here and there were everyday "affairs" now. He was beginning to get used to the gunfire which was becoming more regular now than his daily rice.

Just before all these strange things began to occur, he had lived quietly in a rude mud-brick hut with his parents and little sister Mei Mei. They were Christians, and although they often had to go to bed hungry, and had little of this world's good, still they were all happy together, for they

prayed to the true and living God who always comforted them. It was true there had not been much rice for some months, but Mother and Father were there, and little sister. Now they were all gone! Tao Chang could not bear to think of the last time he saw them—just before the dreadful day when the soldiers rushed into the city, set fires everywhere, and he alone escaped as he fled swiftly between them!

When the usual warning alarm had been given, they had all fled to the dugout for safety. When the "all clear" signal followed, and they had come out of their hiding places, they were suddenly attacked by snipers who were on the watch for any returning to the city.

Tao Chang thought of it all now. "Mother and Father were with me then," he mused as he sat forlorn and hidden in a field among bushes. "Mei Mei was here, too."

Poor as they were, they had been happy in their humble bamboo shelter. Mother and Father had prayed to the true God and had taught their children to trust in Him, too. Every day God's Word was read, and a prayer of gratitude was fervently offered to the heavenly Father for the light that had come to them when so many of their neighbors were still in darkness.

"We haven't much," his mother would say, "but we have Jesus. Think of the many thousands around us who have never heard His name. Even though we are poor, there is always something to be thankful for."

Tao Chang was not thankful now, though. How could he be with everyone in the world dear to him gone and his home in ashes! How hungry he was! Yesterday he had begged a little rice from some kindhearted strangers, but that was gone now. Some of the children who were homeless and whose parents had been killed had often grabbed food from others because they were hungry, but Tao Chang would not do that. No, he would not do anything like that. Still he was hungry—and tired—and there was a lump in his throat so big that he wondered if he could swallow food if he got it. "If only—" but there was no use wishing anything now, since this dreadful war had come to his country.

Crawling cautiously out of his hiding place, he decided to try to go back to the city. Maybe among the ruins he could find food. Probably he would find some friends or neighbors. Had the heavenly Father forgotten him? Was it true that Jesus cared even—when one's own father and mother and little sister were gone? Tao Chang was not sure Jesus did. But he remembered that his parents had always assured him of the heavenly Father's love and care, and encouraged him to call upon Him when in need or trouble.

As he reached the outskirts of the city, he found confusion everywhere: children wounded and crying, men and women suffering and groaning, others still and lifeless. War was a

(Continued on page 15)



# All Things

By GEORGE C. CLARK

*"We know that all things work together for good to them that love God, to them who are the called according to his purpose," Rom. 8:28.*

From this wonderful text, we see that God has ordained "all things"—both good and evil—to work for our good; that is, if we love Him. If God in His providence orders that our path shall lead through valleys of difficulty, or over mountains of hindrance, shall we be discouraged? I like to think of the providence of God as a sieve, through which man's rage must pass before it can strike us children of God. After God has once sifted out the cruel, harsh bits of man's evil designs, that which He permits to pass on to us can contribute only to the honor and glory of God. And this tried part joins hands with the "all things" that work together for our good. From this standpoint and with this attitude of mind, our difficulties are seen to be for our greatest good, and our best ground for courage and confidence.

This truth converts the most crushing defeat into a glorious victory and transforms the most malicious acts of our enemies into blows of kindness administered by a benevolent providence.

Satan knew that only God could touch Job. And when Satan was permitted to afflict him, Job was quite right in recognizing God as the doer of these things which He permitted to be done. We shall be greatly helped and blessed if we bear this in mind—that Satan is servant, and not Master, and that he and wicked men incited by him are allowed to do only that which God, by His determinate counsel and foreknowledge, has before determined shall be done. Let it be joy, or let it be sorrow, we may always take it from the hand of God.

With the knowledge of this truth, why faint under any circumstances, whether favorable or unfavorable? Let God put "all things" to work for you, reader! Storm and strife may surround you; nevertheless, the calming presence of God's Spirit will prevail inside. It is foolish to feel bitter when someone speaks evil of you. If he says something that hurts too much, God will put it on someone to lift you up, and your good traits will be pointed out as they never would have been without those unfavorable remarks. Have you lost a friend? Child of God, look up and shout! You have been raised in grace! Just wait and see if you haven't.

I lost a church once by accepting more light on God's Word. Some of the leaders thought I ought to be ousted from the movement and passed the word around that forced me out. Soon afterwards, I entered into the tract ministry, which is now blessing more souls than I ever thought possible for a work of this kind. I confess it was an entirely unexpected victory. Many thought my work was finished

when I left this little group without an assignment. I must admit that I was numb from the blow for days. But even before the numbness wore off, God took hold and gave me this pen ministry, such a ministry as I had never dreamed possible, although I had felt the calling since soon after my conversion. I am now teaching thousands upon thousands, whereas I once taught only hundreds. Why should I feel bitter towards those who forced this triumph upon me? For "if God be for us, who can be against us?"

You know, we owe much to our enemies. I am sure we would never get far in the Christian life without them. We get into some kind of church work, and we feel that if we should have to leave it, our very hearts would be broken and our spirit crushed. God has something better for us, and wants to surprise us with it, but we are unwilling to give Him the chance. How does He work it? In various ways, of course. Often He permits some little soul already wrapped with jealousy and envy to start a whispering campaign against us. And soon we find ourselves out of a job in some little church. Then God slips up and drops this valuable package in our front door; we catch our breath with great surprise, and wonder how we could ever felt resentment for our previous loss. When Jesus returns and sets up His kingdom on the new earth, and I am given a place among the right-

eous—if such should be my lot—I should like to ask God how many of my enemies are there. If any of them have made it through, I intend to ask permission to go over and polish the gold on their doorknobs in appreciation for all they did for me when they thought they were doing something to me.

Oh, saints of God, think of the promise: "All things work together for good to them that love God." Why then should we complain when things seemingly go wrong and our best friends turn from us? When once we see "all things" working for us under the light of this truth, what a group of servants we shall have!

Our Lord did not stop to find fault with Judas, nor did He stop to find fault with the great enemy who filled the heart of Judas to betray Him, but He said: "The cup which my Father hath given me, shall I not drink it?" Oh, how quickly the feeling that one has at being injured or insulted could be dismissed, if he would take his injury from the hand of a loving Saviour, instead of seeing only the agent through whom it comes! It doesn't matter who the engineer is—it is the train on which we are to ride; it doesn't matter who the messenger boy is—it is the telegram in which we are interested.

May we conclude by saying, Job was not mistaken in accepting God's providential dealings as coming from God Himself. Neither shall we be mistaken by following Job's example, for we may be sure that it will bring us to ultimate victory; because God is God, and hence, "all things" work together for good to them that love Him.

## Submission

By MRS. W. G. TILSON, CLEVELAND, TENN.

Many times in the Bible great changes have taken place by submission to the will of God. When Jeroboam (1 Kings 12:28) had sinned a grievous sin in Israel, when he made the calves for Israel to worship in Bethel and Dan, the man of God came to him telling how the altar would be rent and the ashes poured out. Jeroboam became angry and put out his hand against the man of God, but God smote him and his hand dried up. He at once became willing for the man of God to pray for him. The prophet prayed and God restored his hand whole as the other. When Saul hated David so and was trying to kill him, he even liked for David to play beautiful music to soothe his tortured mind when the enemy possessed him. When David had sinned in having the man killed in battle so he could have his wife, the man of God came and told him about it. He humbled himself and requested God to spare the life of the child; but God saw otherwise, so David became submissive to the will of God and arose, washed himself, entered into the Temple, and worshiped the Lord.

It is a wonderful thing to be submissive to the will of the Father. When Israel sinned in the wilderness,

God sent fiery serpents among them. Then God told Moses to make a brazen serpent, and all who would even raise their eyes and look could be healed. So it is today. The dear Lord Jesus hung on the tree many years ago, that all who will look upon Him, the Lamb of God, can be saved. Some will not even lift their eyes to look, but all who will look may live. Jesus said, "Come unto me, all ye that are heavy laden, and I will give you rest." His Word is true; there is rest for every sin-sick soul and diseased body. There is healing for both body and soul in the Lamb of God. Submit to Him; trust Him and live.

### C. T. STUDD Athlete and Pioneer

By Norman T. Grubb

The epic story of "C. T.," one of England's all-around athletes, who renounced wealth and position to answer the call, facing a life of hardship and danger with courage, self-denial and endurance, first of all in China and then in the very heart of Africa, pioneering for God. Price \$2.00.

CHURCH OF GOD PUBLISHING HOUSE  
Montgomery Ave., Cleveland, Tennessee

## They Say . . .

### HE IS THE PREACHER

He is God-sent and Spirit-filled;  
He speaks to God for the people—  
He speaks to the people for God.  
He aches in heart at the sight of sin;  
He rejoices at the sight of a contrite heart,  
For he condemns the bad and condones the good.  
He is the preacher.

He is the symbol of decency and respect.  
His are the thoughts of a righteous man;  
He walks in the path of holiness.  
He is revered and he is received.  
He is a servant of God and the people;  
His very presence seems to electrify the atmosphere—  
He is the preacher.

He is a channel of comfort amid sorrow.  
Again, he is the bearer of good tidings;  
He speaks as though his lips were touched  
with a live coal from the altar of God;  
His countenance glows and his heart seems  
to burn within him.  
He makes you know he must deliver the message or die—  
He must preach, and preach he does—  
He is the preacher.

### FIFTY YEARS AGO

Nobody swatted the fly.  
Nobody had appendicitis.  
Nobody wore white shoes.  
Cream was five cents a pint.  
Cantaloupes were muskmelons.  
Milkshake was a favorite drink.  
Advertisers did not tell the truth.  
You never heard of a "tin Lizzie."  
Doctors wanted to see your tongue.  
The hired girl drew one-fifty a week.  
Farmers came to town for their mail.  
Nobody "listened in" on a telephone.  
Nobody cared about the price of gasoline.  
Folk said pneumatic tires were a joke.  
The butcher "threw in" a chunk of liver.  
Strawstacks were burned instead of baled.  
Jules Verne was the only convert to the submarine.  
You stuck tubes in your ears to hear a phonograph, and it cost a dime.—Pike County Republican.

### A FAIR CHANCE TO CLIMB

An editorial writer says: "There is but one way to rise in the world; that is, to climb!" That is true; and one of the greatest problems before the American people just now is how to give every one a fair chance to climb, with nobody to keep him down and pull him off the ladder. The saloon is forever pulling men off the ladder of growth and advancement. I saw a good cartoon the other day of a great American eagle trying to fly with a saloon tied to its feet. That is a good and fair illustration of the relation of the saloon to the public good as well as to the individual.—Sel.

### JESUS!

This precious name occurs nearly 700 times in the New Testament. Upward of 600 of those instances will be found in the Gospels alone. In Mark and Luke the name occurs about 100 times in each book; in Matthew about 170 times, and in John about 250 times; in Acts only about 25 times, and in the Epistles only about 30 times.—Hy Pickering.

### UMPIRES NOT SO SHARP

Umpires are not as good as they used to be, according to Connie Mack—a man who has observed many of them.

Mack, who seems to have been in baseball forever, but actually only for 65 years, said, "There's no doubt but what our umpires are inferior to those we had in the past."

The 86-year-old Mack made the statement after watching his Philadelphia Athletics whip the Meriden Insulos, 15-7 in the city where he began his professional baseball career.

"Umpires are not as good on balls and strikes especially," Mack continued. "But I feel that my players object too strongly on balls and strikes. Right or wrong, you've got to accept it, as the umpire calls it."

There is one Umpire who is as "good" as ever. He never misses. He always calls things by their proper names. His verdict must be accepted, because He is very God as well as very man.

He is the one Mediator or "Umpire" between God and men, the man Christ Jesus (1 Timothy 2:5). Many object to His calling sin, "sin." They think it should be called something else; but He will not change His verdict. He said: "Verily, verily, I say unto you, Whosoever committeth sin is the servant (or slave) of sin" (John 8:34). But He "gave Himself a ransom for all" on the cross of Calvary, and will save all who come unto God by Him.

When He says, "Safe," as He does concerning each soul that trusts Him, He must not be contradicted nor argued with, for He is the Truth, and always speaks the Truth.

Why go on in sin and unbelief and compel Him to cry, "Out," when you might just as well make a "home run" by coming to Him in faith and confessing Him as your Saviour and Lord?

—Now.

### THE MAN WHO'S AFRAID

I've paid close heed to the ways of men;  
I've observed what the world calls "luck";  
I've silently marvelled, now and then,  
At the potent power of pluck;  
And this is a bit of truth I hail,  
A sentence that's worth one's heed;  
The man who is always afraid he'll fail  
Doesn't stand much show to succeed.

—Unidentified

### IT HAPPENED IN INDONESIA

A young husband and his wife gave their hearts to God. It was not without a great fight with the powers of darkness. After the wife was saved, her mother, two sisters, and younger brother also wanted to be saved, but they were forbidden by the husband (mother's) and father to attend gospel services. He ordered the young husband and wife to sleep a distance from the rest of the family lest they contract the gospel.

The man later began to blaspheme

the Holy Ghost. At first he made unintelligible sounds. Later he openly declared himself to be the Lord, and to be able to give the Holy Spirit. He was warned of the danger of blasphemy, but refused to listen. Within two weeks he became ill and died, unsaved.

Even in Indonesia, a stronghold of Mohammedanism and other heathen religions, God is not mocked.—The Missionary Challenge.

### EXTERMINATING CHRISTIANS

A plea for ratification of the United Nations genocide convention has been sent to fifty-seven countries by the South Korean Government, which said that 700,000 Christians face persecution and mass murder at the hands of North Korean forces.

The Government warned that the invading Communists "will try and are already trying" to liquidate the 400,000 Protestants and 300,000 Roman Catholics in the occupied South Korean areas.

Korean Christians are threatened, according to the appeal, because they are "impliedly opposed to the rule of Moscow" and because many South Korean Government leaders are Christians.—U.E.A.

I dare not choose my lot,  
I would not if I might;  
Choose Thou for me, O God!  
So shall I walk aright.

Smooth let it be, or rough,  
It will be still the best;  
Winding or straight, it matters not,  
It leads me to Thy rest.

### THE ZION CHURCH AT BAXLEY, GA.



We are glad to be blessed to pastor the good church at Zion. Rev. and Mrs. Earl P. Paulk's home and membership are here. Our Sunday School went up to 118 in attendance, whereof we are glad. Rev. L. G. Rouse, of Knoxville, Tenn., has been in a healing campaign here, and many have been healed. Sister Paulk's mother has been healed of low blood and a woman 82 years of age was healed, saved, and received the Holy Ghost. The Lord is doing many wonderful things, whereof we are glad.—J. B. Conner, Pastor.

# The Great Soul and Body Healing Revival Conducted by



The greatest revival I have ever attended has just come to a close here in Gastonia, North Carolina. Rev. L. C. Heaston, of Dayton, Ohio, was the evangelist. God certainly used him in a mighty way to preach the gospel to the thousands of people who attended the meeting. Old-time conviction would stir their souls until hundreds, at times, would stream down

the aisles and fill the altars. So many came to the altar that we had to put up another tent, size 40 by 60 feet, so the people seeking God would have some place to pray. Over 2,500 people came to the altar during this "Deliverance-Through-Christ Campaign." Hundreds of these were gloriously saved and sanctified. Over one hundred and fifty turned in testimony

cards that they received the baptism in the Holy Ghost. Brother Heaston's tent, which seats 2,500, was filled, and, at times, hundreds would have to stand. Special healing services were conducted on Monday and Friday nights. Hundreds of people were prayed for for the healing of their bodies and many testified to being

## American Education Week November 5 - 11, 1950

The week of November 5-11 brings to our nation the 30th observance of American Education Week. The sponsors of this week are—The American Legion, National Education Association, National Congress of P. T. A., and the Federal Office of Education, together with many civic and religious groups. The activities of this week are dedicated to the bringing of all Americans to the realization of the vital place education fills in the civilization we now enjoy.

To help prepare children for living now and in tomorrow's world is our common obligation. It cannot be done by education alone, indispensable as schools and colleges are in human development, nor by any other single agency. Involved are church leadership, home and school partnership, parent education, and coordination of all forces serving children and youth.

Our American democracy is the fruit

of hundreds of years of struggle toward the ideals of Christian teaching. The Ten Commandments and the Sermon on the Mount are woven into the very fabric of our democracy. The value of individual personality taught by religion is put into reality in the daily school experiences of children. Our free public schools, seeking to make the most of each boy and girl, provide a soil and climate in which the finer values of life can grow.

Today, when evil forces are seeking to infiltrate both general and Christian education systems, it is imperative that every Christian be very alert to the educational progression of his community. It is hoped that every local Church of God will make special observance of this week, using it as a time to fully analyze the teaching quality of the church, home, and public school.—Lewis J. Willis, National Youth Director.

## DECATUR, ALA., HAS GREAT REVIVAL

The beloved evangelist has slipped quietly from our midst, but those words of love, faith, consolation, and encouragement still ring pealingly in hundreds of mental ears as Decatur realizes the time element has swept a history-making revival away on wings of urgency, urgency for the masses (Matt. 15:30, 31) who need help from heaven (Heb. 13:8). Oh, that we could grasp mustard-seed faith and revel boldly in the limitless power, grace, and effulgent glory of a Father who cares (1 Peter 5:7) and hears (1 Kings 18:24; Isa. 65:24). As your writer observed and marveled night after night for a month, and saw the mighty works of God manifested so vividly and convincingly, we take the liberty to say, "Blessed be the Lord God who doeth wondrous things."

To you who have never been in a healing campaign, may I advise you to go to the first one to which you have opportunity, but go believing that



# led by Evangelist L. C. Heaston in Gastonia, North Carolina



healed. One hundred and twenty-two were baptized in water, and sixty-some joined the Church of God during this meeting. This campaign was sponsored by the three Churches of God here in Gastonia. Opportunity for church membership was given each Sunday morning at the sponsoring churches. This town is stirred. Surely,

we are living in the time of the latter rain and, certainly, Jesus is coming soon. Brother Heaston is a great preacher and preaches the kind of gospel this old world needs. May God ever bless him in his great work for the Church of God, and we hope some day he can come back to Gastonia for a revival.—Ray Collins, Pastor of the

South Gastonia Church of God.

The picture, left to right:

Rev. A. A. Padgett, pastor of the East Gastonia Church; Rev. R. A. Tedder, pastor of the West Gastonia Church; Rev. Ray Collins, pastor of the South Gastonia Church; Rev. L. C. Heaston, evangelist; Rev. E. W. Williams, former state overseer of North Carolina.

God is able to do far above that we ask or expect of Him.

From the outset God was with us as Brother E. W. Angley brought the inspiring messages from the Word, as he did nightly, building up faith. Then the prayer line was formed and people of many denominations began a forward march to receive their healing. The writer sat where he could observe each face as the person was prayed for, and, frankly, at times the Spirit groaned within us with words that could not be uttered as we watched helpless humanity fight back darkness; as victory came in answer to faith; and the glory of God burst illuminatingly over a blessed soul, healing virtue flowing vibrantly, compassionately, and effectively through a body that had been tortured by pain. A praise to our God automatically rushed up from our innermost being, often accompanied with tears of gratitude and thankfulness for that person's deliverance. Deaf people were shocked by sound as their ears were un-

stopped; they opened their eyes abnormally in amazement the very instant they could hear for the first time; and joy swept their faces as they realized God had come to their rescue.

I hear Brother Angley now as he inserted his fingers into those deaf ears and cried with a loud voice, "Thou deaf spirit, come out, come out," and as he removed his fingers those ears throbbed with sound, and another soul was made happy. One lady was 57 years old, and she left hearing and speaking. A man and his wife both can now hear and speak, and the wonderful thing about the husband was the fact that God saved him and he patted himself over his heart and pointed up toward heaven and smiled as big tears welled up in his eyes. You understand that these half a dozen or more that were deaf and dumb that God healed will have to be taught to understand just like a baby. One little girl, approximately ten years old, was taken out of the deaf and dumb school at Talladega,

and as Brother Angley prayed for her she could both hear and speak. How wonderful are the works of God. One lady's spine was paralyzed, but God healed her and she walked and was working in the altar the next night. She was saved as she was healed. Cancers, goiters, growths; glands, hearts, lungs, kidneys; low and high blood pressure, asthma, arthritis, rheumatism; female, gall bladder, and sinus trouble, all were healed by the mighty power of God as Brother Angley prayed for them. A Baptist preacher was delivered from a stroke and walked for the first time in twelve weeks. One lady had belonged to a church for thirty years, and when she went up to be prayed for the Lord wonderfully saved her, and she now is a member of the Church of God.

Healings were too numerous to mention them all, and we have spoken only on those that seemed to us the most outstanding. As best could be counted, 53 were saved, 21

(Continued on page 15)

# Divine Love Is Supreme

By John C. (Jack) Dudley, Evangelist, Birmingham, Alabama

Much is in the Word of God about love. Jesus taught us to love our enemy and to love our neighbor as ourselves. Much more is advised us on love, but on the subject of love I find in 1 Cor. 13:1 a perfect definition: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." You have heard it said that love is the greatest thing in all the world, but I say that love surpasses this. It is the very supreme element of all creation. Love can never be fully defined, although many have tried to define it. Today, with all the sexy, mushy, ungodly compositions of jazzy crooners warbling off silly ditties, filling the airways and captivating the minds of thousands of moon-struck lovers, one would wonder if such people ever think of pure love. Love is not described in some trashy, filthy, love novel, where some Janie stole some Sally's mate. These types of affections deal merely with the baser nature of humanity. As one stated, "Love is that part of my life that belongs to another."

It is a fact that my real self remains secluded and dark unless love comes in and lightens the way for it. Today, as never before, the very world has been broken in the center for the lack of love. Nations are rising against one another, kingdoms against kingdoms, rulers against each other. The very reason the earth is contaminated with communism is because of the loss of love. Hate is very dominating today. A little guy by the name of Joe Stalin, over in Moscow, has chosen this thing called hate as his right-hand side kick. Yet, he, like Hitler, shall suffer the fall, as all do when they have no love for their neighbor. While the raging, dark battle is going full blast in a land somewhere in this love-hating world, and it seems at the present others shall suffer the same thing, still here and there throughout the world love is being manifested. Although the great shadows of the antichrist and the "beast" are slowly but surely hovering over us, thank God, that which surpasses all shall keep us—love. This great but misinterpreted word is the only thing that will endure the test that is coming. This is no time for us to let even a small bit of hate slip in to blot the sweetness of its pureness.

Did you not know that a piece of cold bread tastes better seasoned with love than a stall-fed beef with hatred therewith? Love is as pure as the sparkle in the eyes of little children, as sweet as the little flowers that come through the soft green carpets of the earth after a fresh spring shower. Love is God Himself, and as we have it we have God. Stop, too, and realize that it is the greatest thing we can give to God, for in so

doing we give ourselves. Of course, that leads us to acknowledging the greatest gift that could represent love from God—Christ Jesus, His life, death, resurrection. Never in all tongues of men and songs of the angels could love be so described as it was in God's giving His only begotten Son and His Son giving Himself. While He ministered to poor and dying humanity as He walked the dusty, lonesome paths along the hillsides of Jerusalem and sat in the fishermen's boats, He taught that the only way to gain happiness was through love. Consider the parables of the loving father, the good shepherd, and many other lessons of love which He taught. Without silver and gold, but with hearts full of love, Peter and John were walking along the way to the Temple to worship God, and as they came to the gate Beautiful they were afforded a chance to express their love by healing the lame man.

Love is a magnetic force that binds people together in the spirit of perfect oneness, while jealousy is the very opposite. Hate, envy, jealousy segregate and destroy lives. That is exactly the answer to the condition of this staggering, drunken, foolish old world today. Jealousy and love are in a raging conflict in this age as never before. Today this satanic force called jealousy is wrecking the lives of thousands in their various positions of life. Have you ever seen someone who was afraid of a rival? Many have started out in a sincere, honest way with God and finally

possessed an exalted position in life, then became afraid of a rival. Many have fallen from esteemed positions because of their greedy, selfish feeling. Take, for an example, Saul, who sought to slay the anointed David, fell beyond the lowest depths of a backslidden life. Tragedy was Saul's penalty because of his jealous, greedy desire. Another example is two brothers (both religious) who were making sacrifices to God. Abel had more victory in his life and was much more pleasing to God, but because he had good victory Cain got angry and killed him. Many are committing the same act today. Sometimes because a young stripling is anointed with power in his ministry and special success attends his efforts, someone takes the attitude of Cain and rises up and says, "Stop him; he's fanatic."

We are surely living in the last days, and it is time for nothing but for the ministers of God to work together in love, and weep and pray before God to keep the miracle-working power in our midst. These are days for all TRUE Pentecostal people to come together in love and fellowship. One may preach eloquent messages from the pulpit and the worldly minded sinner turn aside, but go to him and speak a loving word and watch his expression change. Love does to one's life what sunshine does to this world. The only thing that has held this world together so far is not the careful planning of statesmen or international leaders, but the LOVE OF GOD that has been expressed among the followers of Christ. Love is the foundation upon which Christianity is resting today. When we refuse to let love permeate our lives, we, as the church of the living God, shall fall as have mighty monarchs and nations.

## Where Will You Be in Eternity?

Mrs. Clinton Lewis, Hazlehurst, Ga.

Heb. 9:27, "And as it is appointed unto men once to die, but after this the judgment."

My friend, as we read this scripture, it reminds us that time is passing and we must all go to spend eternity somewhere, and as death finds us so will judgment, because in Rev. 22:11 we find, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." We are going to spend eternity in the place for which we have prepared. If we've served mammon, we'll spend eternity in a devil's burning hell; if we've served the Lord and walked in all the light we had, then we will spend eternity in that mansion Jesus has gone to prepare. Praise God, I feel like it is almost completely finished. We have a choice as to which we shall serve, but we cannot serve two masters—we'll either love one and hate the other or hold to one and

despise the other. We should make every moment count, because heaven is going to be cheap at any cost. Time is so short you scarcely have time to prepare.

For Christians, this old sinful world is just a dressing room. We must be washed free of our sins by the precious blood of Jesus Christ and get on that white, spotless and without-wrinkle wedding garment or we shall fail to be able to meet Jesus. Just think of that day when the great sound is heard, "Behold, the bridegroom cometh." There will be rejoicing and shouting, and praises will be heard. But a sad point, my friends, is that there is going to be weeping and wailing, people wishing they had just one more day or one more opportunity. There is not a person under the sun but what would accept Jesus Christ as his personal Saviour if he knew his coming was in the next twenty-four hours. The important point is to be ready to go at

(Continued on page 15)

# Some Things to Think About . . .

## BEGIN THE DAY WITH GOD

Every day should be commenced with God, and upon the knees. He begins the day unwisely who leaves his chamber without a secret conference with his heavenly Friend. The true Christian goes to his closet both for his panoply and his "rations" for the day's march and its inevitable conflicts. As the Oriental traveler sets out for the sultry journey by loading up his camel under the palm tree's shade, and by filling his flagons from the cool fountain that sparkles at its roots, so does God's wayfarer draw his fresh supplies from the unexhausted spring.

Morning is the golden time for devotion. The mercies of the night provoke to thankfulness. The buoyant heart that is in love with God makes its earliest flight, like the lark, toward the gates of heaven. Gratitude, faith, dependent trust, all prompt to early interviews with Him who, never slumbering Himself, waits on His throne for our morning orisons.

We all remember Bunyan's beautiful description of his Pilgrim's lodging overnight in the "Chamber of Peace," which looked toward the sunrise, and at daybreak he "awoke and sang." If stony Egyptian "Memnon" made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of His morning to rejoice. No pressure of business or household duties should crowd out prayer.—Theodore I. Cuyler in *God's Revivalist and Bible Advocate*.

## GO OUT

Perhaps we have been well schooled on the subject of "Come ye out from among them," etc., but have overlooked the command of our Lord, go out into the highways, places of business, on the roadsides, in the streets, on the train, where cigarette smoke will nearly blind us, or wherever we meet folk, along the hedges, in the home, hidden away from church with no desire to go, in the hop, the mill, yea, even in the groshop, if needs be, and speak to, compel, love, entreat, so kindly in word and deed, that they will feel the warmth of your love, or rather God's love in you, and be strangely drawn to your Lord.

Brother, sister, in spite of all the unbelief, and perhaps we are to blame for a lot of it, because of our cold-heartedness; in spite of the carelessness, lack of interest in the church, call of pleasure, etc., there are many human hearts crying for the Bread of Life.

"Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried that grace can restore."

Touched by a loving heart they may be entreated. Get a Calvary heart and break down before them; let them see and feel that you love them for Jesus' sake. This will have a compelling influence on them and will bring at least some, not only to church but to Christ.

To do this, we must have that love that is spoken of in 2 Cor. 5:14, "For the love of Christ (or the same love in us that He had) constraineth," urges, pulls us on, yea, drives us.

Cold-heartedness may and does build churches, etc., and says, "Let them come, or stay, we have done our part"; but the love of Christ cannot be satisfied there. It says, "Let me go; let me go to the lowest of earth, sinking down in their filth, and their sin," etc., and goes out. Having already come out from sin of every sort, the love of Christ constrains one to go out to seek and to save a lost world. Brethren, in the ministry and among the laity, do we not need a fresh anointing, a fresh cleansing from our little, selfish, easy-going selves, that will renew our vision, quicken our dormant passions, and, as it were, set us on fire anew, with this love that constrains, drives, urges against all obstacles, and compels men to love our Lord? Let us look up. Pentecost can be renewed in us, at least, and by this we shall save some who otherwise will be eternally lost.

The love of Christ doth me constrain  
To seek the wandering souls of men.

For this, let men despise my name,  
No cross I shun, I fear no shame.

My life, my blood, I here present,  
If for Thy truth they may be spent.

—B. Babcock in *God's Revivalist and Bible Advocate*.

## PLEASING TO GOD

Look at the inwrought beautiful pattern in a piece of lace; the machine, as it makes it, works it in. The design which appears so lovely is so really inwrought as to become part of the very fabric, from which it could not be removed without destroying the fabric itself.

"In you"—into the very fibre and texture of your being—God wants to work likeness to Jesus.

"Well pleasing." What is that? When the eye gazes on the beautiful, on the harmony of design or of color, it is perfectly satisfied. That sense of perfect satisfaction is called "pleasure." It is well pleasing. Thus God shall behold His own handiwork in a human spirit, and say of the new creation, "Very good." It is well pleasing in His sight.—Sel.

## A LITTLE TRACT

When Benjamin Franklin was flying his kite and experimenting with electricity, a man said to him: "What is the use of all this?" To which Franklin replied: "Of what use is a boy? He may become a man."

That kite was the "day of small things." Today we see the larger things growing out of this first little simple beginning.

A tract is a little thing, but a tract may change a soul or even a nation.

A son of one of the chiefs of Burdwan could not read. A missionary's wife taught him to read. The first thing he read was a religious tract. It was the means of his conversion. He took with him a basketful of tracts and preached the gospel at his own home. Hundreds of men were converted. In one year 1,500 persons were baptized. All this through one little tract. That tract cost one cent. Whose cent was it that purchased that one tract that wrought such good?

## ANGLER SAVES BOY

Fred Byas, 32, made an expert cast into the Scioto River at Columbus, California, to save the life of an 8-year-old boy.

The youngster, William Miller, slipped into the current while watching Byas fish. Byas whipped his line toward the middle of the stream and the floundering boy. The line wrapped itself around the boy's foot, he grabbed the line and Byas pulled him ashore.

This is not exactly what the Saviour had in mind when He said: "Follow me, and I will make you fishers of men" (Matthew 4:19), but it will illustrate a point.

Mankind by reason of sin has fallen, and is in danger of perishing. They cannot save themselves, for salvation is "not of works."

The life line needed is the gospel of Christ, which is the good news of Christ's death for our sins, His burial and His resurrection.

Each believer should be able to expertly cast that line to some helpless, sinking person in the stream of time, and draw him to the Saviour, who alone can save.

"Throw out the life line across the dark wave, There is a brother whom someone should save; Somebody's brother! Oh, who then will dare To throw out the life line his peril to share?"

"Throw out the life line! Throw out the life line!

Someone is drifting away;

Throw out the life line! Throw out the life line!

Someone is sinking today."

—Now.

## TIME ENOUGH TO PRAY

There is always time enough to pray as we ought. And we ought to pray a good deal—not as we go, merely, but in time apart, in secret, when we are doing nothing else but praying. There is no life so busy, so crowded, that it does not need such a prayer season as a daily habit; and there is none that cannot arrange this.

The trouble is that we do not have time to do it, simply because we do not want to do it. Yet prayer is the chief activity in the Christian life. Nothing else that one can do ever equals real prayer in importance and results. The lack of prayer accounts not only for the lack of efficiency, but also for the actual breakdown of character. The devil has always time to look after the man who has no time to pray. The increasing encroachment of even Christian activities upon our time of secret prayer means Satan's increasing advance into our life.

At any cost, we must pray, and pray much. Nothing will cost both the kingdom and ourselves so much as to take time from prayer for other service; for prayer is both the power and the output added to our Christian service.—Unknown.



This is the Ellis Municipal Auditorium in Memphis, Tenn. Here the Third Annual Convention of the Pentecostal Fellowship of North America convened, October 3-5, this year.



# Making Friends With Mammon

By C. G. PASCHAL, SNELLVILLE, GA.

Text: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness," Luke 16:9a.

## Introduction

From my childhood I have heard my parents, my Sunday School teachers, and various preachers talk about "mammon," and all of their discussions have left me more or less mystified and confused. Some of them would have me think he is a great god, rivaling and challenging the true Deity as an attraction of human worship; some, that he is an ideal or a goal all of us should strive for and try to reach. One preacher pictured mammon as a hill of financial security every human being should strive to climb so that in old age and in failing health we would not have to make a beeline to the poorhouse, but could sit back and laugh at insecurity like it was a circus clown. To my young and growing mind all of their reasoning seemed more or less plausible, but somehow didn't click in my mind as the correct interpretation and explanation of mammon in his or its essence. Their logic seemed more like the shadow of the real thing than the real thing itself. I have discussed this thought with men who were learned Bible scholars, and they, too, had some interesting rays of light to shed on the thought, but they were too vague to be clear. I have come to this conclusion that, since there are so many differences of opinion on this thought, we should put all these thoughts into a great big sifter and give it a hard shake, saving all the thoughts that were too big to go through and discarding all the thoughts that were insignificant, unreasonable, and contradictory to the general teaching of the Bible. My name is not "Alexander Smart" nor "Professor Solomon Know-it-all," but I think, if you will be kind enough to follow through with me on this thought, you will agree with me that I have done a good job of sifting.

## Mammon Defined

First, we should understand what MAMMON is understood to be. Without this understanding, to go further would be futile. Webster defines mammon as "RICHES." The word "mammon" is a derivation of the Latin word "mammona," the Greek word "mammonas," and the Aramaic word "mammona." All of these mean *riches*. Milton, in his writings, pictures mammon as a fallen angel or the demon of cupidity. While his conjectures may be only fantastical, they do no injustice to the meaning of the word. Cupidity is defined as worldly greed,

or inordinate desire, especially for wealth or riches. Most generally, then, mammon is understood to be riches or worldly possessions, such as silver and gold, chattels and land, and other securities. He or it is not a god or demon, as some would have you believe, though some may make a god of it. You can worship anything, even the corn on your big toe. The world as a whole throngs after riches like flies to a syrup jug, and their very days are spent striving and conniving to get more and more riches. To them it represents the only security they will ever have. They closely adhere to the doctrines of the Epicureans: "Let us eat and drink today; tomorrow we may die." They think, in their blindness, that this is the only existence they will ever have. Mammonism is the only religion they will ever have. The devotion to the pursuit of wealth is their daily worship schedule. If we Christians were as devoted to the worship of the true God as they are to the pursuit of wealth, we would outshine the sun for God. So, let us get a simple picture of mammon to start with, and not cloud him with banks of flowers from the local hot-house. He, or it, is not a god or demon, only as we make him one by our worship or devotion.

## A Seeming Contradiction

Jesus tells us, "Ye cannot serve God and mammon," Luke 16:13; and in our text He tells His disciples to "make to yourselves friends of the mammon of unrighteousness." At first thought this is contradictory advice, but on second thought we get the idea that Jesus had one thing in mind relative to His advice in my text and another thing in mind when He said, "Ye cannot serve God and mammon." When understood in this light, there is no contradiction at all. To make a friend of a person or thing is one thing; to worship or serve that person or thing is another. To make a useful asset of a person or thing is advisable; to be enslaved or engulfed by a person or thing is both unwise and inadvisable. It is very plain, to my weak and shallow mind, that Jesus was only giving His disciples instructions about their attitude toward riches and earthly possessions. Bringing it down to everyday language of the twentieth century, He was telling them in so many words, "Boys, you are not to make a god of riches; you cannot serve God and riches. But you are to use riches discreetly. You are to ride them as you would a mule to get you places, but you are not to let them make a 'mule' of you. You must have them to pay your taxes and buy



Rev. C. G. Paschal

your groceries, clothes, and other necessities of life. Even if you have to go fishing and catch a fish with a coin in its mouth to pay your taxes, do so. 'Render unto Caesar the things of Caesar, and unto God the things of God.' What will the world think of you as my disciples if you don't pay your taxes, your debts, and your financial obligations to society? You must not let your good be evil spoken of. You are not to hoard up a pile of money, more than you can ever use or will need, but you are not to squander uselessly the money that does fall into your hands for your ministry or labor. Save a little for the 'rainy day.' It's a good thing to have around the house, especially when the collector comes around for taxes or other debts. Gather up the fragments, boys, that nothing be left. Wastefulness and extravagance is contrary to my teachings." This is the essence, the sum and substance of Jesus' teaching about the mammon of unrighteousness, or riches. **MAKE A FRIEND OF RICHES, BUT DON'T MAKE A GOD OF THEM. USE RICHES FOR NECESSARY PURPOSES, BUT DON'T BE USED OF THEM.** This is as plain as an oversize nose on an oversize face.

## The Root of All Evil

Often people have thoughtlessly misquoted the Bible, saying, "Money is the root of all evil." Actually, it says, "For the love of money is the root of all evil," 1 Tim. 6:10. It all boils down to this: money is not your god until you fall in love with it. A girl does not become your wife until you marry her. She may be a devoted friend; to her you may be the grandest man in the world; but she cannot call you "my husband" until she is married to you. Neither does money become your god until you are married to it by love. The love of money does things to people. It traps them, causes them to sin, and makes them indulge in "foolish and hurtful lusts." It drowns men in de-

struction and perdition. The love of money has caused beautiful young virgins to sell themselves, their lives and characters to brutal and lustful men, thus blighting all their fond dreams of an ultimate home and happiness with a little family of their own. It has caused the bootlegger to sell that fine young boy of yours, or someone else's, drink that will wreck his life, damn his soul, put his body in a drunkard's grave, and send him shivering into outer darkness without hope here or hereafter. I shall go further and say it has been the source of more backsliding than any other one thing. Paul tells Timothy some coveted after it, **ERRED FROM THE FAITH, FELL FROM GRACE, IF YOU PLEASE, AND IN SO DOING PIERCED THEMSELVES THROUGH WITH MANY SORROWS.** The ultimate outcome of the love of money is pictured in His parable about the rich man who made a bumper crop on his farm and made plans to build larger barns to hold it and to let his soul have ease for years to come. God spoke to him and said, "Thou fool, tonight thy soul shall be required of thee, and whose shall these things be?" Then there is the parable of that moral, commandment-keeping young ruler who went away sorrowful because he loved his riches. Great possessions get such a hold upon a person it caused Paul to exclaim, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," 1 Cor. 1:26. On the other hand, the Scripture says, "The poor received him gladly." I, therefore, conclude that money, or riches, becomes your god when you love it and make it your god.

### Owe No Man Anything

Somewhere I read a slogan saying, "Credit is a good thing—use it—don't abuse it." It may be a good thing to a certain extent, but a better thing is to heed the admonition of Paul in Rom. 13:8. "Owe no man anything" is certainly a better policy. To be burdened down with debts certainly offers no sense of stabilization and security. Nobody knows better than the writer what it means to be overloaded with debts and to struggle for years trying to pay your way out. Paul indicates that it is not God's will to be in debt and in financial embarrassment. Certainly, it is more pleasing to God that we go on a cash basis. The cause of holiness has been made to suffer because some of our contingency have bought more than they could well pay for and suffered reproach because they couldn't meet their obligations as promptly as they should. This does not necessarily mean they were dishonest or had intentionally meant to beat anyone, but just carelessly overloaded themselves and found themselves in a well with the steps out being few and far between. I have noticed that those who pay cash live cheaper and better—that they ride, while those who live on the credit have to walk, so to speak. Jesus Himself acquired no debts and borrowed but a few things in His life

and ministry. Some may advance the argument that were it not for their credit they would not be able to enjoy the better things of life. I refute that with the fact that those who keep in position to pay cash have them and more, and with no heavy carrying charges and insurance added. Things bought on the installment plan usually, in the end, cost one-third more than the cash price. Most places base their products on ten per cent less for cash. The savings thus effected in paying cash could go far in promoting the kingdom of God. Take for instance an electric refrigerator that sells for \$275 cash on the barrel head sells for \$325, plus carrying charges of approximately \$60, totalling \$385, or \$110 more for the same item of merchandise. Who would you rather have this \$110, the cause of God or some group of creditors? usually a crowd of Christ-hating Jews at the head of the loan companies.

I have, as others, bought groceries on credit, payable a week and a month at a time. I have, at times, paid cash, and I've noticed that I get more groceries for less money than when I used my credit. Tell me how much difference there is in paying cash than buying a week at the time. The difference is a dollar's more groceries for a dollar less money if you buy many groceries, or a saving of \$2 or more a week on your groceries.

The whole credit system is set up on the idea of getting more money for your investment in anything. We can all appreciate the confidence placed in us by our fellow man in extending us credit, but it will be best to **USE OUR CREDIT SPARINGLY AND GUARD IT CAUTIOUSLY.**

### Commitment of the True Riches

In verse 11, Jesus asks His disciples a great and weighty question: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" It seems definite that Jesus was driving home the thought to His disciples' hearts that God would not impart or commit to those unfaithful in the use of earthly wealth the heavenly riches. Shady dealing with earth's medium of exchange is not endorsable with God or men. Back to the thought of the man who made an overflowing crop and, instead of distributing his surplus among the needy around him, he planned to store it away to live in luxury for years to come. This selfish use of the unrighteous mammon brought this rich farmer the wrath of God, and he was soon hurled out into eternity, leaving his accumulated wealth for his kin to scramble over.

Judas, greedy of filthy lucre (another word for the unrighteous mammon), sold his Lord and Master for thirty pieces of silver, or about \$16.50 in American money. For this small and pitiful sum he sold out his hopes of heaven for time and eternity. The final chapter of his life was written as he went sneaking across the hills, his head hung down like a suck-egg dog with a hide full of bird shot, towards a lofty cliff. On this cliff a gnarled tree hung over a gaping

chasm. Judas finally reached it, his heart like lead and life a haunting ghost of despair. He tied one end of a rope to a limb of this tree and the other end to his neck. His bloodshot eyes told that his soul's hopes had vanished like soap bubbles in the air, and a final leap landed him in hell where those like him, who have been unfaithful in the use and acquisition of filthy lucre, will scream and yell in all eternity, "I've sold my priceless soul to hell for eternity for a few paltry and useless dollars." God, who knows the hearts of all men, knows whether or not we as individuals are faithful in the use of money and wealth, and so judges our worthiness of committing to us **TRUE RICHES.** Earthly wealth perisheth with the using, but **TRUE RICHES** are eternal. They never lose face value.

Sometimes I think we displease God when we estimate a man by his social standing, his financial rating, or his military rank. Some of our rich men have been great and good men, and we can appreciate that, but, generally speaking, those who have the most are the least when it comes to principle and goodness. The following illustration so easily tells what I'm trying to. I shall relate it to show the meaning of true riches.

A wealthy farmer and landowner had a very disturbing and terrifying dream one night. He dreamed that the richest man in Winchester County was to die that coming Saturday night at midnight. It was more disturbing, due to the fact that he knew he was one of the county's richest men. The next day he went to the tax collector's office and checked on the high taxpayers of his county. To his surprise he found he paid one-third more taxes than any other man. There was a time when he would have been proud to know that, but that day, being Saturday, it offered him no source of satisfaction; instead, it seemed the funeral knell was ringing for him in the distance, coming steadily closer as the moments passed away. Eight o'clock passed, nine o'clock, ten, eleven, and then the minutes. Cold sweat popped out on his brow, his heart crept up into his throat. Finally, the clock said five minutes of twelve. All the expected agony of a human soul was his in those five minutes. He saw how little he was, how selfish he had been, what a cheat his life had always been. The old town clock, five miles away, began to ring out the midnight hour. He listened as if every stroke of the clock was his last one to hear on earth. The last of twelve bells was struck and he was yet alive. His thought was that maybe there was a richer man somewhere in the county than he—and was he glad! The next morning at breakfast the news came to him. Uncle Tom Jones had died the past night at midnight. The poorest man in the county had died—and then he understood. Uncle Tom was a praying man, a real Christian, a true child of God. He was truly rich, rich in eternal things. Like Lazarus of old, poor as a beggar, yet richer than a millionaire. What riches they had!

(Continued on page 15)



# Lee College

## NOTICE, ALUMNI!

IF YOU ARE EXPECTING A CHANGE IN YOUR ADDRESS, PLEASE LET THE ALUMNI SECRETARY KNOW IMMEDIATELY. THIS WILL HELP CONSIDERABLY IN KEEPING OUR RECORDS ACCURATE.

## A NOTE FROM THE RECORDING SECRETARY

As I have accepted the position as the alumni recording secretary, I shall do my best to strive toward the better thing that would promote the interest of this Association. I trust that each of you will cooperate with me and the rest of the officers to be a booster for the Alumni Association and Lee College.

If, at any time, I may be of help to you, please feel free to call upon me and I shall do my best to please you in every way.—Bobbie Cole, Recording Secretary.

## NEWLY ELECTED OFFICERS

President \_\_\_\_\_ Ralph E. Williams  
Vice-President \_\_\_\_\_ James A. Cross  
Executive Secretary \_\_\_\_\_ Cecil Bridges  
Recording Secretary \_\_\_\_\_  
and Treasurer \_\_\_\_\_ Bobbie Cole  
Committee Members \_\_\_\_\_ George Ayers  
John Adair

Two new faculty members that we have at Lee this year, and who are alumni, are Alice Pullin and Rufus L. Platt. Miss Pullin is teaching in the Spanish Department, and Mr. Platt is supervisor of Walker Hall and teacher of Manual Art.

We had a very nice summer session at Lee College, with an enrollment of approximately two hundred. Our music normal was an exceptional one. Now, school has opened with a "bang." Things look as if another successful year will be enjoyed here at Lee, and we hope each of you will contribute something in some way to make the Association much better than it has ever been.

There are, of course, many ways in which we can do that. As you know, we have as our project this year a visual aid project. We shall be needing your support to help put this over the top. Several have pledged \$25 or \$50 to be paid immediately. Others have wondered what they should give; we are leaving that en-

tirely up to them. We hope you will feel led to do something for the institution that you love so dearly.

Any news items that you have will be appreciated. The more we hear from you, giving us happenings of you and your family, or as an individual, the more interesting the paper will be to others.

May we say in our closing remarks, we hope for you a successful year, and request an interest in your prayers. By our working together, the Association will be much greater than it has ever been.

## ALUMNI ASSOCIATION,

Cecil Bridges, Executive Secretary

## ALUMNI WHO ARE FURTHERING THEIR EDUCATION

Leon Ellis is attending State Teachers College in Florida.

Martha Pullin is attending Emory University in Atlanta, Georgia.

Jackie Bridges is attending Trinity University in San Antonio, Texas.

Gaynard Graham is enrolled in the University of Tennessee for the fall term.

Edward Williams is enrolled in the George Peabody College for the fall term.

## ALUMNI WHO RECEIVED DEGREES IN JUNE

Leon Donovan received a B.A. degree with a major in English from the George Peabody College.

L. A. Davis received a B.A. degree with a major in English from the George Peabody College.

Morris Riggs received a B.A. degree with a major in English from the George Peabody College.

Rufus L. Platt received a M.A. degree with a major in history from the George Peabody College.

## MARRIAGES

Joyce Sharp and Garold Boatwright were married August 18, 1950. They are now making their home in Minot, North Dakota, where Garold is attending the State Teachers College.

Evelyn Morris and Cecil Knight, Lee College alumni, were married June 1, 1950, at the Church of God in Talledega, Alabama.

DeVarah Hill and Calvin Boatwright were married August 20, 1950, at the Church of God in Rome, Georgia. DeVarah is employed at the

Church of God Publishing House in the bookstore. Calvin is enrolled in the College Division at Lee.

Miss Edith Nelson, faculty member at Lee College, and Francis E. Mooney were married September 2, 1950, at the North Cleveland Church of God. Francis is attending school at the University of Tennessee, while Mrs. Mooney is teaching here at Lee.

Eunice Guy and Rufus Pannell were married the night of September 1, 1950, in the Lee College Auditorium. They are now residing in Knoxville, Tennessee, where Rufus is attending the University of Tennessee.

Helen Pitts, of Perry, Florida, and J. T. Hankins, of War, West Virginia, were married June 1, 1950, at the Church of God in Roswell, Georgia. J. T. and Helen are graduates of the Junior College Division of Lee in June, 1950.

Norma Driver and Charles E. Gold were married June 11, 1950, at the First Methodist Church in Cleveland, Tennessee. Charles was music director at Lee this past year; Norma, a graduate of May, 1947, served as alumni secretary.

Helen Daughdrill, of Gadsden, Alabama, and Lawrence Owens, of Marion, South Carolina, were married Sunday, September 3, 1950, at the Church of God in Gadsden, Alabama. They are both graduates of 1948 and will make their home in Marion, where Lawrence is employed in the contracting business.

Mrs. B. C. Flint, the former Jerry Forbes, and her husband are making their home in Columbus, Mississippi.

Janice Rowe and Jimmy Chase were married Saturday, September 16, 1950, in Middletown, Ohio. They plan to make their home in Middletown, where Jimmie is employed as an interior decorator.

## NEW QUARTET ORGANIZED

Our school term has begun with a number of students offering talents in the musical field. One group of singers is the Happy Harmony Quartet.

This quartet was organized by Leon Ellis, of Florida, who serves as pianist. Leon also teaches gospel music in the school.

The quartet is composed of:

Horace Mauldin, first tenor, of Lavonia, Georgia, who is now a college freshman. His ambition is to take a leading part in the music department

(Continued on page 15)



## FOREIGN MISSIONS

(Continued from page 5)

dreadful thing. There really was no street that he could recognize. All was a pile of broken bricks, mud, burning embers, and smouldering fires here and there. What a city of desolation!

There were rescue workers helping the survivors, loading them into sedan chairs, rickshas, and even into autos, or "put-put wagons," as he called them. Not far away was a place where he could get rice, someone had told him. Tao Chang lost no time hurrying through the wreckage of what was once his own city. Climbing over tumbled-down houses, he reached the temporary food shelter at last and was given a bowl of hot rice, vegetables, and a little meat. How good it tasted! He gulped it down greedily. It seemed ages since he had had a meal like that. How he wished for a second bowl. But there was no such good luck with a long line of other hungry people waiting for the first bowl!

Tao Chang saw one boy just ahead of him gulp down one bowl of rice, then run to the end of the line for a second, and a third bowl. Tao Chang was a Christian, and even though he was hungry and could have eaten five or six man-sized bowls of rice, he would not do anything like that.

But now, one of the Red Cross workers discovered him and began asking questions. "Are your parents living?" she asked.

"Not here," he answered, which is the Chinese way of saying they were dead.

"Any other relatives that you know living?" was the next question, to which Tao Chang shook his head sadly and began to cry.

Just then a kind-faced lady appeared. "Little brother," she said, drawing her arms around the lad, heedless of the dirt and rags, "you have a kind heavenly Father who loves you and who will care for you. Come with me, and you need not be afraid."

Somehow at the sound of these comforting words, Tao Chang's heart leaped for joy. Maybe, after all, the heavenly Father had not forgotten him. Maybe He had heard the prayer he had muttered beneath his breath as he crouched behind the bushes in the field.

"Will you come with me?" she asked kindly. Who could resist such a kind face? "I'll go," he said without hesitation, and started to follow her.

The lady, although he did not know it, was none other than Madame Chiang Kai-shek, and she led him to a room where a group of boys were waiting to be taken to a Christian orphanage. All of the boys, like himself, were orphans—war orphans. Fathers, mothers, families, and homes had all disappeared.

In a few days they were taken to the boat and sent up into the interior of China, where they found kind Christian friends to care for them, a good home, and good food once again.

When Tao Chang sat down to the table in a clean place and heard the matron offering a prayer of thanks-

giving to God for His goodness to them, he bowed his head reverently. When she had finished, he quite forgot his surroundings and added, in his native language, "Amen." He was so thankful to find a good place like this to stay, where he could hear more about Jesus. That night when he knelt in prayer by his bed he thanked the heavenly Father for sending him the light, and for peace in his heart.

## DECATUR, ALA., HAS GREAT REVIVAL

(Continued from page 9)

sanctified, 21 filled with the Holy Ghost, and 34 added to the church. In the more than 12 years that we have been in the Church, we can say we have never seen it on this fashion before. We had the largest crowds in this revival that have ever been to the Decatur church. Our Sunday School increased approximately 40 in attendance, and people are stirred throughout Decatur. May I say that Brother and Sister Angley will be a blessing to your church if they come your way. We are thankful to our good pastor, Brother H. T. Statum, for inviting this precious couple to our church.—C. E. Wolfe, Teacher, Men's Bible Class.

## WHERE WILL YOU BE IN ETERNITY?

(Continued from page 10)

any time should the Son of Man come or call.

Some people say, "I'm going to have a good time while I'm young, and when I'm old I'll serve God." But, my friend, death comes to the young as well as to the old. Most people who go to hell don't intend to go, but they put off the Lord Jesus Christ until it is too late. Friends, we don't know what minute we are going to pass on to eternity. Some day we shall be gone, as in the twinkling of an eye, prepared or unprepared, and there is no way to escape after death. It is very dangerous to fall into the hands of a living God unprepared. If we will accept Him while His mercies are extended, He will be our Saviour; but if we go on putting Him off, one of these days He is going to be our Judge. Jesus is meek and humble. If we'll accept Him, He will put His loving arms around us and give us the warmest welcome we have ever had, for the Bible says, He will in no wise cast us out.

## MAKING FRIENDS WITH MAMMON

(Continued from page 13)

This incident changed the course of this rich man's life; his attitude was different; he gave more, paid his men more, and tried to make the paths of those around him brighter. These, my friend, are TRUE RICHES, riches that God gives those who are faithful.

Let us hear the conclusion of the whole matter. It behooves us to do as Jesus advised, "Make yourselves friends of the mammon of unrighteousness." But, we must never make

a god of it, else we shall be damned. We are to acquire it honestly, use it wisely, save it discreetly, give it freely to all the needy and worthy causes, and limit its value to what it is and what it is for—a medium of exchange. We are to make a "mule" of it and ride it as a means of conveyance, so to speak, but we must never let it make a mule of us. The faithful use of it will bring to us greater riches than it, TRUE RICHES. God says, "A man's life consisteth not of the things which he possesseth." How true this is, and how plainly we realize it in our last hours here, when the crossing seems so near and chilly Jordan casts its frost upon our soul. Then, if not before, we shall realize the need of riches more than silver and gold. We shall be glad to know that we have Him when we hear Him say, "Well done... thou hast been faithful over a few things, I will make thee ruler over many things." Our soul will shout hallelujah, if we are possessors of true riches.

## LEE COLLEGE

(Continued from page 14)

of the church.

Fred Barker, baritone is from Rhodell, West Virginia. He is a college senior, and his desire is to do church work and continue his music.

Earnest Pennington, second tenor, also comes from West Virginia. This is his fifth year at Lee. His interests are in the youth of the Church.

Joe Anderson, bass, is from Largo, Florida. He began singing with his family, and sang first tenor until his voice changed. He is preparing himself for the ministry.

## THE BIG FISHERMAN

By Lloyd C. Douglas

"The Big Fisherman" is the story of Simon Peter, that most lovable and human of the apostles of Jesus. You meet him first at the Sea of Galilee, a powerful, two-fisted, profane and irreverent fishing boss, who lays down his net to follow Jesus to Calvary.

But the world of Peter on the shores of Galilee was the crossroads of the world, warring then as it is now. It was a polyglot world of quarreling, scheming people, living unmolested by Rome only because she was busy in the West. Mr. Douglas has taken his characters from all these people. There is Fara, half Arabian and half Jewish, who rides into Palestine on an errand of vengeance, and Voldi, a young Arabian noble, who takes up the errand when Fara is purged of her hate. In "The Big Fisherman," the characters of the greatest story in Western culture live in three dimensions—Joseph of Arimathea, Pontius Pilate, Calaphas, Herod, Antipas, John and the other apostles. Price \$3.75.

CHURCH OF GOD PUBLISHING HOUSE  
Montgomery Avenue, Cleveland, Tennessee

# A Letter From Your Business Manager

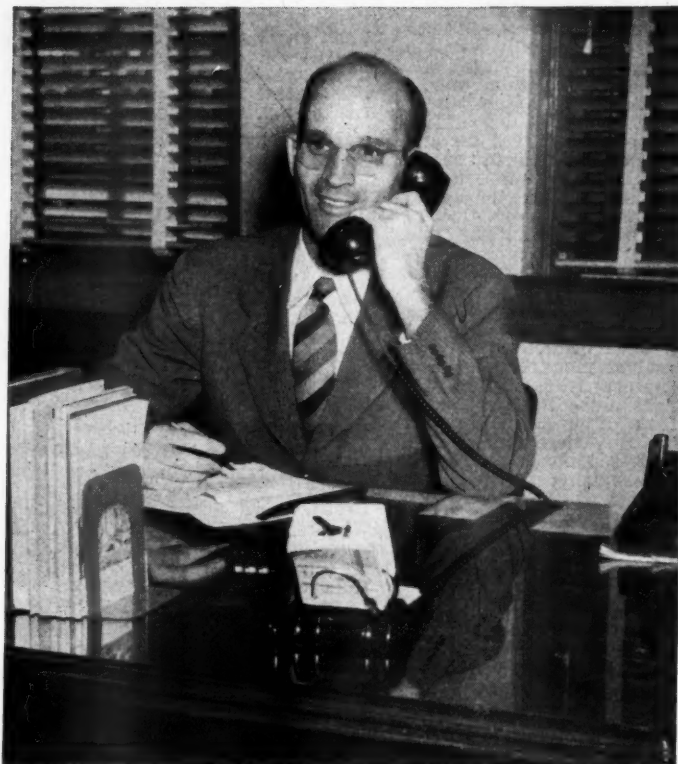
Dear Customer:

For some time I have considered putting an article in the EVANGEL in regard to our publications and prices regarding same. At our last Editorial and Publications Board meeting we discussed quite lengthy the prices of all our publications. You will notice that some increases have been made, and I shall endeavor to give you the reasons why we find it necessary to make advanced prices on same. Our Sunday School literature has made a slight increase in price. You will notice this on our new Sunday School quarterlies and, also, the Sunday School blanks that will reach your Sunday School within two weeks' time. Even though the increase is very small, it will help us to absorb some of the increase that has been passed on to us.

The state papers have received their share of the increase; also, the printing of books will have a share in the increase of prices, since the paper has advanced \$135 per one thousand pounds. We are due another increase the first of the year. Ink, wire, and machinery have advanced, also, as well as paper. We are in need of some new machinery, which has advanced 10% in the last thirty days.

You have also read in your local papers a notice about the increase in freight and parcel post rates. This, alone, will run into hundreds of dollars. Of course, labor is one of the most unsettled affairs of today, and we shall have to give consideration to our employees.

It has been over three years since we have advanced prices on a number of things that we publish here, and the time has come when we must pass on to our customers a portion of the increase in prices. We have been absorbing these increases from time



to time until it has cut our profits on a number of things as much as 15%. Also, it has always been our policy to give to our ministers a very liberal discount on cash orders. When they receive that, with our absorbing the increase in prices on material, it leaves us practically nothing on which to operate. Therefore, it is absolutely necessary that we pass to you this information in advance, and I know you will gladly rally to our aid.

Previously, we have been selling to you The LIGHTED PATHWAYS for 88c per roll after the first three rolls. Beginning next month, The LIGHT-ED PATHWAYS will sell for \$1.00 per roll, regardless of the amount you purchase.

Most of you state overseers have already received your notice of the increase in your state papers. Those of you who have not, we shall gladly give you your new prices. I hope each state that has a state paper will give the Publishing House that business. We are here to serve you and are doing everything possible to give you the best of service.

We are trying to cooperate with the Government in its new regulation regarding the down payments. Many of you have already received a notice.

Regardless of how good your account with us is, you will have to pay one-third down and the balance in two or three months. Please do not feel hurt at us for making this requirement.

We wish to call your attention to the ruling of the Assembly. If you have an account at the Publishing House and have not paid anything in the last thirty to sixty days, then you are not allowed to purchase anything on credit until you have made satisfactory arrangements about the old account. I am confident that you expect us to be fair and square to each of you. In doing so, we are expecting the same of you. Please do not feel that anyone is being rude or unfair about any of the dealings, and we want to assure you that we will correct every mistake. I have found that mistakes have been made, but I believe they have been honest mistakes, and we will do everything possible to correct them.

The employees of the Publishing House desire an interest in your prayers. Each of you pay us a visit at any time you possibly can.

Yours sincerely,  
Cecil Bridges